

Hezekiahs RECOVERY.

OR,
A SERMON, SHEWING
what use HEZEKIAH did, and
all should make of their delive-
rance from sickness,

TO WHICH IS ANNEXED
a particular Postscript to the Citie

of LONDON
BY ANIMUS

First preached, and now published
by ROBERT HARRIS, Pastor
of ST. MARTIN'S.

The second Edition, corrected and amended.

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RECOVERY.

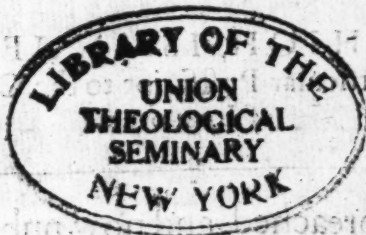
A SERMON, PREACHED

AT THE ANNUAL MEETING OF THE

CHURCH OF THE REDEEMED

ON THE 11th DAY OF NOVEMBER

1840-1841



By ROBERT HARRIS, Pastor

of the Church of the Redeemed

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TO THE PRESENT
READER, ESPECIAL-

ly to his once-Hearers a-
bout LONDON:

THE AUTHOR WISHETH
all peace and goodnesse.



*Vch honoured, and respected in the
Lord; its no time to dwell upon pri-
vate passages, all our spare houres are
too few for publique prayers and
praises: of those I have said some-
thing already, I only adde this for
the present. The estate of the
Church abroad, our States assembled
at home, challenge our utmost per-
formances in that kinde. Of these I cannot (indeed, who can?)
say enough. The mercies of God are wonderfull towards us,
as men, as Christians, as English-Christians: When I lay our
selves by other Nations and Churches, I cannot reade what
Moses said to his Israel, and not make it ours. Happy art thou
O England, who is like unto thee, O people saved by the Lord?
Ex. Dem. 33. 29. For what Nation is there so great, who
bath God, so mightie a them (the onely glory of a Nation)*

Peters En-
largement.

The Epistle to the Reader.

as the Lord our God is in all things that we call upon him for? Deut. 4. 7. What publique suite did wee ever preferre that did not prosper? instance one; may I judge, what could have beene done more for this Vineyard, that the Lord hath not done in it? Esa. 5. 4. If peace be worth thanks, we have had it, if plenty, wee have had it, if victory, wee have had it, if the Gospel, if all, wee have had all; if wee have lost any thing, thanke unthankfulnessse, if we loose more, it will bee our owne fault: for God takes no forfeiture, but what unthankfulnessse makes. Let us not then stand still till the Lord recover his owne from us, as once from Iſraell: but whilst he bleſſeth us, let us present him with his owne, and shew our selves truly thankfull whilst he is infinitely bountifull. Now true thankfulnessse is not a lesson soone learned; 1. the thing it selfe is made up of many parcels: 2. the partie that undertakes it must bee more than a man: David, Psal. 9. 1. intimates so much, when for the matter, hee delivres it in foure parts: whereof, the first is acknowledgement of God in all, the second a cypharing and summing up of speciall mercies, the third, an expression of spirituall joy in God, as well as in his gifts, and the fourth, a dedication of our songs and selves to his Name, Vers. 1. 2. And for the manner, presses, 1. integrity, for subject and object, Ver. 1. 2. sincerity for affection & end, Vers. 2. If then we intend true thankfulnessse, we must so see Gods Name written upon every token of his love, that withall, we keepe a register of the chiefest, and so looke upon the gift, that in it we relye the giver, and sacrifice our selves to his Name. Wee bee too short, if wee arise no higher than to Gods blessings: the blessed God is farre and farre beyond all created blessings; he is better than health, than wealth, than peace, than grace: all these be but streames that lead us to the fountain, but be not that guide our eyes to that father of light, to that Source of righteousness, God reconciled, God incarnate: God, made ours by his own gift and goodnesse is our peace, our helpe, our health, our life, our every thing, as David can never say enough this way: and when wee see, taste, and feele all comfort, sweetnesse, happinesse in him, and thereupon unite our selves

Hos. 1. 9.

1. Chri. 29. 14.

Psal. 9.

חזק וּבְרָכָה
& עֲדָה, Græc.
For of חזק וּבְרָכָה
Cyphar seemes to
come.

Iam. 1. 17.

Mal. 4. 2.

Psal. 18. 1. 1.

The Epistle to the Reader.

selves to him bee informed to him; passe into him, as that
 holy Austen speakes, and make him our joy, and feare, our
 trust, our Lord, our food, our house, our covering, our all, then,
 when are we truly thankfull. Let us not then look upon health,
 peace, other blessings in themselves, looke upon them as they be
 in God; see him healing, blessing, saving: may looke not so
 much what he is to us, as what hee is to the whole body, nay,
 what he is in his Christ, nay, what in his blessed selfe; how glori-
 ous, how rich, how good, how far above all creatures, all prai-
 ses, all thoughts: O the preciousnesse of his thoughts to us! O Nch. 9. 5.
 the height, depth, breadth, length of his love in Christ! these
 cannot be fadomed by a David, by a Paul: but O the bound-
 lesse, bottomlesse sea of beauty, glory, excellency, power, wisa-
 dome, goodnesse, that is in the fountaine it selfe! O the match-
 lesse splendor that is in that unapprocheable light, that no mor-
 tall eye, no immortal Angell can behold: here not to loose our
 selves in admiration, is not to love; not to be rapt and ravi-
 shed with the Church, is not to praise aright: And thus we
 shall never praise, till wee see the great God in the least mercy,
 and an universall good in particular blessings. Nay, when wee
 doe so, unlesse God open the mouth, and enlarge the heart, our
 lips will not praise him: therefore wee must have helpe from
 God, if ever we will sing to him: For as no man can define God
 without God, so neither can he praise him. Labour therefore to
 be filld with the fulnes of God, with the Word of God, Col. 3. 16.
 with the Spirit of God, Eph. 5. 13. with the comforts and good-
 nesse of God, and then our troubles will bee full of songs, then
 we shall sing to his Name, as the Prophet saith, magnifie Psal. 63. 5.
 him, true to him, doe all to him; which is true life, true thank-
 fulnesse. This is that thanksgiving which here I call upon
 every Reader to performe, especially upon my selfe, and my
 Christian friends about the City. It hath pleased God to
 wound and heale us as hee did Hezekiah, there are not man-
 nie of us, who did not (I thinke) receive in our selves the
 sentence of death, as Hezekiah did: now we are restored to life
 againe, what should we doe him sing with him all the dayes of
 our life? I have begun to you as I was then able, when God

Psal. 51. 15.

Aug.

The Epistle to the Reader.

(after personall and domestick sicknesses) brought me into his House; I beseech you second me, and let not any prejudice frustrate my exhortation.

Truth it is, I have not beene able to answer your loves, your desires; but reckon that amongst my crosse, not my faults; 'Tis true, I undertooke you with much feare, but that did flow from your sufficiency, and mine owne inabilities. I lest you quickly; 'tis true, and in so doing, if I did not deserve praise, sure I am I did pitty. Beloved, I never bad, I never looke to have in this pilgrimage, that comfort in my labours that there I found: What dashed so hopefull beginnings, time will speake when I am speechlesse. In the meane, I am upon a better argument: When I speake of man, I speake of a poore nothing; I am now in speech of the great King, Psal. 45. 1. When I speake of mans infirmities, (as needs I must, if I will heale my selfe) I am raving in a chancell; whilst I am contemplating Gods excellencies, I am in a garden of spices: pardon me, if I preferre this to that; and in case I forget my owne name to magnifie Gods, and be content to receive a scar, that many may escape a wound, hold mee excused: it suffices mee that wisdom is satisfied. As for wilfulnesse (which will not yeeld to truth, because 'tis wedded to fancy, and passion) and ignorance; (which names vertues and vices from the evens) they are unsatisfiable. Me thinks, this conclusion should content modesty. If at any time, in any thing I have given offence, I humbly crave a pardon; where none is given, none will be taken by the charitable: For the rest, I say with that Angelicall man, let them be honest, it sufficeth though I bee as a reede, 2 Cor. 1. 17. as a Reprobate, 2 Cor. 13. 7. And now my worthy friends, let mee proceede in my exhortation, Should I not love you, I were not a man: for your loves to mee hath exceeded all desert and expectation; and all the while some (by occasion of your call) have gained more by my poore labours, than I can possibly loose, I have no reason to repent mee of this acquaintance, but more abundant cause of blessing God, and loving you; only whereas I could not heretofore in person correspond as was fit, let me at least in writing make that

Traducatur
nomen servi
ut appar. hu-
manitas domi-
ni. Chrys. ad
Pop. Ant. hom.
12. Aug. de
Donatist.
Fœlix scelus
virtus vocatur,
& contrà.

So Chrys. of
Paul.

The Epistle to the Reader.

that expression of my love, that I am able, before I see the way of all flesh. Now what expressions can be expected from a Preacher, but prayers, praises, exhortations, &c? When you dyed, I prayed for you as I could: now you live, I rejoyce with you, and call upon you to sing with me. And whereas (as tis well noted) we usually are best when worst, and live best when we dye fastest, I call upon you, as upon my selfe, to remember your selves, and not only cast (as the Heavhen teaches) how to hold your owne, but rather to exceed.

I ever dealt freely with you, let me not now alter. Fame saith, that London is as covetous, as proud, as wanton, as secure as ever. I cannot beleieve it: it is almost impossible, that so great a judgement, so gracious a deliverance, should so soon be buried. Alas (London) thou hast as yet scarce buried thy dead: the noyse of bells, the cry of parents, the scritchings of thy widdowes are not yet out of thine eares, the grim face of death stands yet in thy sight, thy bloudy wounds are scarcely stanch'd as yet: If thou couldst forget judgements, thou canst not bee unsensible of Gods mercies and thy change. If London should, yet doe not you (Beloved,) let others security bee your faare, others impenitency your sorrow; and the lesse others take to heart Gods great, Gods remarkable workes, by so much the more doe you improve the same to all holy purposes. More would I say to you, but that I have prevented my selfe in my more publique exhortation; both that and this (more privately spoken out of my speciall relation and affection to you) I now commend to your serious consideration and Gods blessing, who alone can speake to the heart, beseeching him, who therefore threatens that hee may not smite, to give us eyes to see plagues as farre off, and hearts to profit by lesse, that we may not feele plagues yet seven times more, yet seven times worse than all yet felt, Lev. 26. Amen.

Optimos esse
nos dum infir-
mi sumus.
Pli ep. l 7. Max.
Tales esse sani
perfeverimus,
& cibid.

Aug. in Ioh. 17.
Miaatur por-
nas, ne penas
inferat Theod.
in Ezek. cap. 7.

Manwell, March, 10.

Yours ever in the Lord,

ROB. HARRIS.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it contains a great deal of information about the state of the country at that time. It is a very important document, and it is one of the most interesting documents in the collection.

[Faint, illegible text from bleed-through]

The first thing I noticed
 was the smell of the sea.
 It was a fresh, salty
 breeze that came from
 the ocean. I had never
 smelled anything like it
 before. It was so good,
 so clean. I took a deep
 breath and felt my lungs
 expand. I wanted to stay
 there forever.

6. 10. 1967

Yours ever in the Lord,

ВІДПОВІДЬ



HEZEKIAH'S
RECOVERIE.

ESA. 38. 9.

*The writing of Hezekiah King of Iudah, when hee
had been sicke, and was recovered of his sicknesse.*

HO heere a double condition
and behaviour of King Heze-
kiah; 1. he was sicke, and then
he prayed: 2. he is recovered,
and now he gives thanks.

Our businesse lyes in this
latter part; which is made up
of these two: 1. an Inscripti-
on, 2. a Description of the Song.

The Description presents unto us the parts of
it; 1. an aggravation of *Hezekiah's* former misery:
2. an amplification of the present mercie.

The Inscription acquaints us, 1. with the au-
thor of the Song, King *Hezekiah*. 2. with the na-
ture of it, a Poem written. 3. with the argument
of it, a Song of thanksgiving for the remove-

2. *Hezekiah's Recovery.*

al of sicknes, & restoring of health. And first to the first: the passage is cleer, sick *Hezekiah* prayes, &c.

Sicke *Hezekiah* prayes, sound *Hezekiah* sings: as comfort succeeds his crosse, so praises his prayers. Hence this:

Doct. 1.

After prayers, praises. Prayers and praises do not so enterfaire that they can never bee separated, neyther is there any necessitie of premising petitions to each particular thanksgiving; onely in a generalitie this is regular, when wee have removed afflictions by prayer, we should welcome deliverances with Songs. So much was 1. established by Law, *Levit. 3. & 7.* after sacrifices of pacification, followed sacrifices of payments and thanksgiving. 2.^{ly} ratified in the Gospell. Its a generall Canon, *Is any afflicted?* what if? *Let him pray*; *Is any merry?* what then? *Let him sing*. Tis not unlawfull to pray in mirth, to sing in miserie; ordinarily; but tis simply necessary in afflictions to be prayerfull, in the midst of mercies to bee thankfull, and to entertaine severall condicions with different behaviours. Hereof is it that the Apostle *S. Paul* doth so often linke prayers and thanksgiving together: as who would say, When the one is put over, you must pass to the other. So much (3.^{ly}.) upon particular occasions is 1. prescribed by God, 2. practised by his Saints. Particulars will not bee needefull to men who know the generall course of Scriptures. So much (4.^{ly}.) *S. Iohn* foretels, and in a sort undertakes for succeeding ages, in his *Revelations*: What singing there should be after persecutions by Heathenish

Rome,

Solosmim.

Rome, hee foretels in his fift chapt. what there was, *Eusebius* reports, especially in his last booke. Again, what songs should follow upon the Churches deliverance from Rome Christian, or after (whether seducers or persecutors) *S. Iohn* ^{V. Iubilers of the reformed Churches.} fore-prophecies, time partly hath alreadie, and more fully will hereafter discover. So much (5th) Education and Reason taught Heathens, and must perswade us. For, first, if wee looke to *Reas. 1.*

God, hee is (as the Prophet saith) worthy to bee praised; 1. all excellencie is his, therefore all honour, saith reason in Philosophers. 2. All Religion is due to him, therefore all thanks, which is a religious act; for to the highest Majestie is due the lowest subjection, and that is Religion, which subjects the soule. 3. Hee is the first Spring and author of good: all excellency and honour is invested in him, and derived from him, and therefore must returne to him, *Rom. 11. ult.*

2. If we consider the thing it selfe; thanks is due after mercies received, and wee cannot withhold it without many incongruities: first (as is implied) Religion is violated, which tels vs that wee owe to God all possible service; 1. that thanksgiving is a speciall worship, wherein we transfere all honour from creatures to God, *Psalms. 56. ult.* 3. that wee are no lesse bound to acknowledge Gods workings in our praises, than his willingness in our prayers.

2. Charitie is violated, which bids us love an enemy, much more a God; to blesse those that curse, much more those that blesse us; to over-

*P. A. B. E.
stocks.*

come evil with good, much more to answer goodnesse with goodnesse. Indeede kindnesse, by the rules of friendship & love in the Heathens judgement, doth challenge eyther recompence, if we deale with our matches, or acknowledgement where the distance is great; & the greater this, the greater that. Now betwixt God & us the distance is infinite, and if 'twere possible, our love & thankfulness should fill up that distance, and extend it selfe into infinitenesse.

On the other side, not to bee as forward with our praises as prayers, argues base selfe-love and servilitie, and makes it appeare that wee love not God but his gifts; nay, in truth that wee secretly hate him. For wee begrudge no man the praise of his kindnesse, but whom wee eyther envie or hate: now God is above the reach of our low envie; and therefore our lothnesse to acknowledge him, proceeds from our inbred enmity against him, when of the twaine wee had rather denie his grace, than yeeld our selues beggars and dependants.

*Gratia specialis
pars iustitia.
Cic. 2. de in-
vent.*

3. Iustice is violated: wee owe God thanks, 1. in point of Law and covenant; Tis our profession, our promise, our cheefage and rent that is due to him: so that the Orator spake not over, when hee intimated, that Ingratitude was a kinde of Unjustice. For what more unjust, than to detain, against all desert and covenant, Gods right?
2. In point of morallitie and honestie; in manners wee must reciprocate with men, much more with God: nor can he be an honest man, who is not ashamed

shamed to be an unthankfull man.

3 If wee compare the dueties, no reason but we should bee as full of thanks as prayers: 1. I am sure we have as many mercies as crosses, comforts (in present and reversion) as wants. 2. All our sorrowes and afflictions are deserved, all our comforts undeserved: if that must not weaken our prayers, surely this must greaten our thanks. 3. Thankfulnesse will become us as much as begging, nay (as the Prophet adds) as much benefit us, as much comfort us: Thankfulnesse holds old mercies, and wins new; yea, greater thankfulnesse is a surer evidence of love and sinceritie than prayer, and no lesse a cause than a signe of joy; if not *senior* to prayer in the world, yet of more lasting, at least of more excellency in the world to come.

*Chrys. ad pop.
Ant. Rom. 11.*

Once, it is at least as needefull for us to give up praises as prayers, for these reasons: First, we are (for certaine) as forgetfull of the consolations as of crosses, nay more, because wee are more sensuall than intellectuall, and fullest of selfe-love. Secondly, we are as likely to miscarry in prosperity as in adversitie, unless the one bee sanctified by thanksgiving, as well as the other by prayer. As Crosses without prayer will embitter us, so Blessings without praises will swell us, and make us giddie, unless wee allay our wine with some of this sugar, thanks I meane, which is sweete in it selfe, most comfortable to us, and more acceptable to God than sweetest Wines or Incense.

Cant. 7.9.

Well, wee heare what should bee; now by way

of

B 3

of

of reflection lets doe two things: whereof the first is, see what wee haue done. Prayers and praises should succeed each other, as day doth night, summer, winter, what say you? hath it bin so? The truth is, when I cast my thoughts backward unto publick proceedings, I find what doth somewhat comfort mee; I finde, first, that after publicke humiliations in 88. our most happy Queene was most publicke and solemne in her thanksgiving: next, after our deliverance in 1604. Nov. 5. a set time appointed for solemne praises; thirdly, after deliberation had, some thanksgivings added to our publick prayers. But when we looke into private passages, alas wee are all too blame: we goe to God in our distresses, as Turkes use to goe to their *Mahomet*, or others to their Ladie, by troupes and Caravans; but when we be delivered, we returne like those Lepers in the Gospell, scarce one in ten in twentie, in a hundred. To speake sooth, most of us have no reason to glorie in our prayers; they be too faint, too few, too much overrun with pride & unbeliefe: but in thanksgiving we are sturke naught; worse than naught. first, we will not be wooed for trees, mercies for blessings; when wee cannot tell how to looke besides them, we will not fall upon them in our thoughts: wants we see, and so are still craving; favours wee will not see; and so are never thankfull. When speech is of crosses, wee have all; crosses in body, crosses in soule, crosses in estate, crosses in friends, our life is made of crosses: when of mercies, wee can finde none about house

no money in purse, no corne in barne, no comfort in the house, no friend in the world, wee see no land; nothing but sea.

Secondly, when wee see, we will not speake: when we fall upon crosses, wee are eloquent beyond truth, we adde, we multiply, we arise in our discourse, like him in the Poem, I am twice, thrice miserable, nay ten times, nay twentie times, nay a thousand times miserable; But when it comes to mercies, we speake of them as malefactors doe of their faults, yeelde no more than what can be extorted from us, or proued against us, as if we were loath to peach God or our selves. Or if (thirdly) wee say any thing, it is rather to set up our selves than God; and the sacrifice is intended to our nettis, witts, providence, more than to Gods mercie: in truth, we serue our selves in praises as Ignorants doe in prayers, they set up flesh and establish merit, under a colour of prayer, and wee under a flourish and varnish (of God be thanked) vent our pride, and stroke our selves. The worst unthankfulnesse, is when men love not to bee beholden to God. Or lastly, if something bee said, that's all, for little is done: True thankfulnessse stands in a reciprocation of affections & actions. Wee should returne love for love, and service at least for kindenesse, but wee doe not so. It fares with us as once with Israell; the eare, which tastes words as the taste doth meate, was so filled with choler, that they could relish no comfort (Exod. 6. 9.) whilest Moses and Aaron spake: and our thoughts bee so sowed with the taste of crosses,

*Arif. in Plat.
Alf. 4. sc. 2. vj
Tis it xaxo- dō-
uon, vj Tis d-
uic, vj Tis d-
vj dō dō dō dō dō
mūdus.*

*Chrys. hom.
11. ad pop. Ant.
Amma tristis
non audit.*

that we can taste no mercies, at least wee cannot taste the sweetnesse of the giver in the gift; and thence it is that our affections lye dead within us, whilst his mercies swarme about us. Hee shewes his power in the greatnesse, his wisdom in the reasonableness, his truth in the constancy, his grace in the freeness, the riches of his mercies in the fulnesse of his blessings; but nor one nor other affect us. Our hearts are so farre from *Dauids* zeale hereupon, as that (like *Nabals*) they are cyther as cold or heaue as a stone. Miserable hearts, and miserably dead, when so many warming and reviving comforts cannot raise them upwards: but in the meane, what hope of quicke actions, when we labour with so dead affections?

2 For deedes: true thankfulness improves the gift, to the givers honour. A friend gives me a Ring, Ile weare it for his sake; a Booke, Ile vse it for his sake; a Jewell, Ile keepe it for his sake, that is, so as may best expresse my love, and report his goodnesse. Were we truly thankfull to our God, wee would use all his tokens for his sake; eate our meate to him, weare our clothes to him, spend our strength for him, live to him, sleepe to him, dye for him: but (out upon our unthankfulness) we use his blessings as *Iehu* did *Iehorams* messengers, *David* *Goliath's* sword, we turne them against their Master, & fight against heaven with that health, wit, wealth, those friends, meanes, mercies that wee received thence. If this be thankfulness, to be so much the more proud, idle, secure, wanton, scornfull, impatient, by how
much

Zach. 14.

much the more wee are enriched, advanced and blessed, I cannot tell who may be called unthankfull. Brethren, understand your selves, there is not this day a Nation under heaven more bound to God than we be; if now, we shal waste that time in spying out flaws in the State, and matter of complaint at home, that should be taken up in recounting mercies, tis just with God to lay vs even with other distressed Churches, and to make us know what we had by what we want. If any place be yet left for admonition, bee wee all advised to call to minde, with *Pharaoh's* Butler, this day our fault, even that fault which is our nationall sinne, the sinne of unthankfulness: and be it granted (by you and me, and by us all) that never people have had more cause, but taken lesse occasion of blessing God.

Gen. 41.9.

2 And now (to speake forward) let us take forth *Hezekiah's* lesson; after sighes lets send forth songs, as he did: nay, he in the midst of sorowes can finde some matter of praise: nay, the Church when she only liv'd, could yet say, *It is his mercy that we have so much.* If the best people can sing in troubles, should not we in peace? If they can when distressed, should not we when delivered? If they bee so sensible of one blessing, should not we of a hundred, of a thousand? It may bee their undertakings in the day of affliction were more. No, in feares and sorowes wee are as ready to vow and promise thanks as any; and if to promise, should we not to pay? It may be our deserts are greater. No, nor wee nor they

Ps. 2.

2. Reg. 10. 19.

Lam. 3. 22.

Ob.

Ans.

Ob.

Sol.

C

can

can challenge any thing but by vertue of the promise, and that was theirs as much as ours. It may be their engagements were more than ours. No, whether we looke to the freeness of the giver, or greatnesse of the gifts, we owe as much as who doth most.

For the first, the Lord hath cast upon us blessings, not only undeserved, but undesired, unexpected; he hath beene better to us than his promise, than our prayers, than our hopes: hee hath prevented us with some which wee never forethought, yea done more for us than we are aware of; and he hath given us others, which wee never durst once hope for. I thinke the man lives not, that ever durst promise to himselfe so many daies of happinesse, so long a peace, so suddena cure of the land, so flourishing a Church, so happy a time as wee have enjoyed; and what gifts more free than such as prevent all prayers, exceed all hopes, and are not only above but against all deserts?

For the second thing, which greatens a kindness, to wit, greatnesse and multitude of kindnesses, who is able to recount (particulars shall I say? nay) the severall kindes of them? First, wee have blessings private, as many as soule & body, house and field, field and towne, towne and cōuntry can hold. Secondly, wee have blessings publicke and nationall beyond number; other nations bleed, wee sleepe; others begge, wee abound; others starve, we surfet; others grope in the darke, our Sunne still shines; others are quite dis-joynted and dismembred: they are members without heads,

heads, heads without bodies, forlorne men, without Law, without Gospell, without Churches, or Teachers, or Livings, or Bookes, or all : wee have all ; Magistrates, Ministers, Lawes, Trades, Schooles, Churches, Townes, all, and all of the best ; of Kings the best, of Courts the best, of Law the best, of Bookes the best, of Sermons the best, of ayre, of fare, of water, of all the best : and can we not yet see matter of thankfulness ?

O but these bee blessings farre off, they touch not my particular.

Ob.

No doe ? have we not all our private interests in the publique weale ; But speake in good earnest, hast thou no particular favours ? no blessings privative, none positive ? for shame yeeld both.

Ans.

Yea but where be they ?

Ob.

Nay where bee they not ? thou hast eyes, aske the blinde whether that bee not a blessing ; thou hast eares, aske the deafe whether that bee not a Blessing ; thou hast a tongue, what thinks the dumb of that ? thou hast hands, feet, wits, limbs, life, bones, sinewes, veins, mercies enow betwixt head & foot to fill a volume, is all this nothing ? Nay tell me, which way canst thou look, but thou seest mercies ? what canst thou touch, but thou feelest mercies ? where canst thou read, but thou standest on mercies ? What art thou compounded of but of blessings ? every sense, every joint, every splint, every naile a blessing : nay, what is thy house made of but blessings ? what is it filled with but blessings ? blessings of the Barne, blessings of the Field, blessings of the Wombe, all

Ans.

*7 Basil. in Inis.
Mart.*

blessings : nay, whats the World made of but blessings ? Heavens, Starres, Fire, Ayre, Water, Earth, with all in the one, with all in the other blessings; all things blessings, all persons blessings, all estates blessings, all times blessings, as *S. Paul* discourseth, *1. Cor. 3. ult.* Now when the Lord doth so lade us with benefites, and that dailly, shall not we bee thankefull ? *Blesse*, saith our Saviour, *when you are cursed*; and shall wee not blesse being thus blessed ?

De mte.

2. Cor. 5. 17.

All this while I speake nothing of spirituall blessings; indeed no tongue can reach them : wee can close them all within one word, one syllable, God hath gived us Christ; but what a gift is that ? In him he hath given us a new world : the olde world was forfeited in a day; house, ground, furniture, all forfeited in *Adam* : then came in the promised seed, the blessed seed Christ, and in him all things are made new; new heavens, new earth, new Church, new tenure, all things renewed, bettered with infinite advantage to us, but cost to Christ : What a thing was that, for the Creator to become a creature, for life to dye, for happinesse to weepe, for glory to be buffeted, for immortalitie to bee buried ! O Lord Christ, who would have done thus for an enemy, for a friend, besides thy selfe ; But tis done ; hee was made flesh, scene of angels, slain of men, laid in grave, raised to glorie, and we are now redeemed, justified, sanctified, glorified in him. Redeemed, justified, sanctified, glorified ! what words be these ? what things ? No man, no Angell can conceive the worth of these things :

things : when wee have said all, all is this, God hath given us Christ, that is, God hath given us himselfe, and all the creatures in heaven & earth. God hath delivered us from the evill of all evils, and hath given us the blessing of all blessings, the marrow of all comforts ; the earth is ours, the heavens ours, the word ours, the spirit ours, God ours, because Christ is ours. Now then when in Christ our head wee are estated in the whole world, have we not matter of thankfulnessse ; yes (we now see it) if we had hearts.

But how shal's get a thankfull heart first, and expresse it next ?

Labour for three saving graces ; 1. Humility ; 2. Faith ; 3. Love. All these send a man abroad, and make him seek himselfe in others.

First, Humility empties a man of all great opinions of the creature, and fills him with an high admiration of the Creator. The humble man so well understands himselfe, and other creatures, and Gods excellency, that he sees that too much cannot be ascribed to God, too little to man ; and therfore he is very willing that God should carry all the praise and glory from all creatures ; and the more hee can abase flesh and exalt God, the more glad he is. Labour then to be humble men with *Israhel*, and you will find your selves lesse than the least favour ; then you will see matter of thankfulnessse there, where the proude finde matter of murmuring.

Secondly, Faith is another emptying vertue : it layes up all its treasure in anothers house, and

Ob.

Ans.

Bradford

leaves it in anothers hands for feare of robbing. The faithfull mans treasure is Christ, his life is Christ, his crowne and glory is Christ: if Christ hath honour, he hath honour enough; therefore he willingly carries all to Christ. Labour then for faith: for if faith once unite you to Christ, that you be one, and unite you to God through Christ, that you can look upon God as your God, then you will seek his honour as your owne.

Amos & Lau-
dan in Ps. 85. sic
& Chrys. ad
pop. Ant. bo. 64.

Thirdly, love seekes not its owne (eyther profite or credite) it lives in another, and it works for another: in that measure that we love God, wee will seeke Gods glory, we will speake good of his Name, and set out his praises. O love him who is love, beautie, nay glory it selfe: and if thou love, thou praifest, as *Austen* speaks.

Thus the heart will be tuned and set right, if it be a broken heart, a beleeving heart, a zealous heart, it will endite well, praises will streame from it as naturally as water from a fountaine, *Psalm. 45. 1.* but then (in the next place) the outward man must concurre, the tongue must walke apace like a swift pen; to that end, do but owne thine owne words; first, take up the complaints thou madest in thine afflictions, be as eloquent in enlarging thy sorrowes now past, as thou wast then; speake now what paines, feares, griefes, sinnes God hath now delivered thee from, as *Hezekiah* doth here: improve thy then sorrowes to present thankfulnessse.

Secondly, recount thy vowes and promises then, call to mind what thoughts thou then hadst, what

what vowes thou then mad'st; O if God would this once helpe me, these faults should bee left, and these dueties done: now pay thy vowes.

2 Thy flesh must reioyce (as *David* speakes) in the Lord, thy face and countenance must take up and looke cleerely, thy feet must be lift up as *Jacobs* were, thy hands must be set on worke, thankfulnessse must be acted, not onely talk of. Here know, first, that hee is most thankfull that lives best, that leaves most faults and doth most good.

Qui recte agit

Deum laudat.

Aug. in Ps. 34.

Secondly, that all we doe or forbear, must be done out of thankfulnessse for what we already hold, or have good bonds for.

Thirdly, that our thanks must in some measure answer Gods mercy, and our former misery; the more our sighes were, the more our songs must be; the more prayers were made, the more praises must follow (for those bee double mercies that follow upon prayer). and next for God; the more remarkable the deliverance was, the more solemne and hearty the thanksgiving must be; for singular mercies we must doe some singular thing, set apart some time, some Present, some gift, doe some thing that may seale up our humblest acknowledgement of Gods goodnesse; else great mercies will worke great thoughts, as *Hezekiah* found for a time, 2. *Chron.* 32. 25.

Now to particulars; first, to the title, secondly, to the body of the Song: The title acquaints us with the quality of the Song, a Writing; the

mat.

matter of it, 2 Narration, 1. of his sicknesse; 2. of his recoverie: which two parts make up the whole Song following.

For the first, the things enquirable about this Song are chiefly three: first, what kind of writing it is: secondly, by whom it was written: thirdly, for what use.

Which three questions shall receive these three short answers following.

1 The writing is Poeticall, and delivered in Verse, for the help both of memory & affection.

2 For the Penman, we cannot say much of certaintie, nor is it much materiall; this is certaine, *Hezekiah* made eyther the descant or plain-song. 2: the Worthies of God, *Iob, David, Salomon*, &c. were much delighted with Poetry. 3. the Kings of Iudah (sundry of them) were endued with an extraordinary spirit, & a divine sentence was often in their mouthes, as wee see in the writings, and speeches, and prayers of divers of them: wherfore, if we say that *Hezekiah* pend this with his owne hand, we say no more than what seems reasonable in it selfe, and probable to others. Howbeit if any will contend (from the phrase) that the worke was *Esaias*, and the motion onely from *Hezekiah*, we will not gainsay it: it sufficeth, that *Hezekiah* was the first mover, and that the Lord hath now pleased to adde it to the Canon, as he did also his Letters, 2. *Chron.* 30.

For the third question, the good Kings meaning was to consecrate (with this song) himselfe and

*¶ Sicut Sen. &
de Yennin his
3/6.*

*¶ Sicut &
Mus. ad locum.
ergo is not so
wel entitled by
the 70. as
Ex.*

and his life to God, and to leave this upon record as a pledge and prooffe of his thankfulness to all posteritie.

In his private, take notice of our duties. A qu

Wee must adde to our present thanksgivings some pawne and monument of our thankfulness for the future. Wee must, for great blessings, stake downe present thanks; that's one doctrine; but that's not all; wee must leave some monument thereof (as we may) to posterity, and cast how we may eternize Gods praises, and procure him honour in surviving ages.

This (first) God commands; *Tell it* (saith hee, when he speakes of great mercies) *to thy childrens children; i.e.* convey thankfulness to posterity, and keep on foot Gods praises to the worlds end, if possible. Here of it is that the Lord sets a speciall Account upon speciall mercies, and takes order that they may bee reported to succession. Thus when he had ferried Israel over Jordan, and in possession of his countrey, *say up* (saith hee) *stones*, some in the water, some on the land; that may witness to your mercie, your thankfulness; for after times, let the very place speake it. And elsewhere, *Day unto day* (saith hee) *place to place* must utter his goodnesse and mans gratitude. Hence those solemnities of the Pasche over for one mercie; of Pentecost for another; of Tabernacles for a third; of Trumpets for a fourth; of new Moones for a fifth, &c. God for great mercies would have a commemoration, a day of publicke thanksgiving throughout all generations.

Secondly, as God commanded, so his people practised this duetic; sometimes they set our time, as in the feast of Purim; sometimes they set up Altars, as *Abraham* often; sometimes they leave a marke upon the place, as *Iehosaphat* in the valley of Beracah; sometimes they multiply sacrifices, as *Salomon*, &c. sometimes they dedicate songs, as *David* often; sometimes they present and hang up some monument of victory, recoverie, or the like, as *David* *Goliath's* sword, *Gideon* his Ephod-like present, whatever it was, *Hezekiah* his Poeme, whether in parchment, brasse, marble, &c. and all this to this end, that Gods praises might our-live them, and bee sung by men as then unborne, as *David* speaks. Thus they of old, reason calls for the like from us.

1. Tis but civilitie to return blessing for blessing: an Heathen will doe it. Now God blesses us beyond this life, not onely in heaven but upon earth, in our names, estates, posteritie, kindred; and why should not wee future and prorogue our blessings beyond life also?

2. Tis but honestie to pay our debts: now doe what we can, we shall die in Gods debt. Sith we be not able to pay all at once, lets bee paying in our heires and executors to the worlds end.

3. Tis a course we take with earthly Benefactors, we would perpetuate their fame to eternitie if we could, and doe wee not owe more to God?

4. Tis good policie to build Gods name, for then God will build ours, as he said to *K. David* of an house: if wee honour him, hee will honour us,

Eft. 9.

6. Ch. 20.

7. Sam. 11.

Judg. 8.

7. Rem. 17.

Eft. 108. de l.

Apoc.

And so make

Christ our

boyre, as Christ

de laude Dei.

Ps. Aug. in Psal.

91.

3. Sam. 2.

us. indeed *Hezekiah* eternizeth his owne name in 1. Chr. 32. 33. thus magnifying Gods.

Lastly, tis a sure evidence of our sinceritie and true love to Gods name, when wee desire that it may out-live ours, and bee glorified by others: as well as by our selves.

Having thus concluded the point, the application shall runne all one way, and this it is; What so good a King practised, so great a God chal- lengeth, so cleere reason perswadeth, let us now practise. Tell me (my brethren) are not wee in Gods debt as well as *Hezekiah*? Was not hee as thankfull for the present as we can be? Are not we bound to pay our debts, to edifie posterity as much as hee? Well then, if you have as much cause as hee, as great need as hee, as many motives as hee, doe as hee did, praise God with a lasting song; doe something that may set the world a singing when you are sleeping in the dust. Want ye as yet mo- tives? Looke to your Father, his goodnesse lives for ever towards you, let your thanks be immor- tall to him: looke to your Redeemer; hee is the same for ever to you, be the same to him, in all manner of thankfulness: looke to predecessors, they have left us monuments of their love to God and us, lets reach them with advantage to posteritie: looke to successors, they heyre our finnes and sorrowes, lets leave them some songs and matter of joy as well as cause of mourning: looke to our Adversaries; they upbraide us, as *Penninnah* did *Hannah*, with our unfruitfulness: they crie, that all our Churches, Hospitals, Col-

Ps. 1.

This a figure of the best goodnesse in aime at pub. goods.

Comp. alio qz

3. Pet. 2. 15.
9449.

ledges are theirs. And albeit enough is said and done already to breake the teerh of their slanders, yerif possible, lets (as our *S. Peter* advises) muzzle them quite by doing more good.

Ob. You will say (perhaps) the lesson is good and not unseasonable, but it concerns *Hezekiah's*, great men, rich men, learned men, that have means of expressing themselves publicquely; but alas we are poore, simple, obscure, &c.

Ans. Yea but heare me, you are in Gods debt too, are you not? You must pay your debts, must you not? Tenants must pay their rent, a cheefage, &c. must they not? Well then, if you owe lesse, pay lesse: if you hold not so much of your Land-lord as another doth, yet I pray you pay for your cottage, and for that you hold: you are a tenant to God as well as King *Hezekiah*, pay your rent.

Ob. But will not be accepted, tis so poore.

Sol. Come, thats a put-off; a Marke by the yearre from a Corrier, is accepted as well as a hundred pounds from a Farmer. Understand that God weighs circumstances, and tis accepted according to that a man hath: Goates haire pleases him as well as Jewels from some hands; two mites as well as two millions. Hee needs not gifts, he respects the giver, and tis possible for him that hath but a subjects purse to have a kings heart; as was said of *Manasse*, he was but a subject, but yet gave like a king; *1. Sam. 24. 30.*

Ob. O but we have no such encouragements to give as *Hezekiah* had.

Sol. And why, I pray? God wrought for a won-

wonderfull deliverance for him; he hath wrought as great for thee, for mee, for us all, it may bee bodily, certainly spirituall.

2 The world was not so bad then as now; a man can publish nothing but tis carprar, settle no perpetuities but tis perverted, Schools, Colledges, Hospitals, all abused. Come, come, this is but shif-ting: 1. the world is still like it selfe; all never were, never will be good: 2. these and such like objections were long since answered by *Salomon*, *Ecc. 1. 2.* view them at leisure! It is the meane, make what I say to thee: first, if thou canst not trust posteritie, and all honesty must needs die with thee, doe something whilst thou hast time, *Gal. 6. 7.* O but what, that go posteritie? Yes, Ilesay thee how thou mayest now lay a foundation for posteritie, and do that this yeare, this moneth, which may turne to Gods honour a thousand yeares hence: How is that? Thus! Art thou a father of children? 1. write Gods mercies upon their names (so thou be not phantasticall) and let thy children were therein Gods praises to their graves; at least writethem in their memories and hearts, tell thy children, and charge them to deliver it down-wards to theirs, what God hath beene to thee, what great things he hath done in thy dayes, and so make walking Libraries, and living Bookes of thy children: A godly posteritie is a breathing altar: 2. Art thou childlesse? yet set up an altar in thy house, worke thy people to heaven-ward, sow good seed amongst thy servants, and some of them and theirs may blasse God for thee a hun-

dred yeares hence. Art thou a poore man ? bee rich in grace, ready to every good worke, and thy name shall live when thou art dead : no men in Scripture more commended & renowned, than poor men and women, God himselfe writes their lives, and records their good deeds.

O but I am so poore, that I have no meanes of shewing my thankfulness. Doe not say so; hee never wanted meanes that did not want a heart, get that, and God will fit thee with opportunities as hee hath with abilities. Never tell mee; thou mayst make the world the better for thee a great while hence if thou wilt. How ?

Videantur Reges in Fox.

1 If thou wouldest borrow a little from back and belly, twenty to one thou mightest lend God something.

2 If that cannot be, say with Peter, *Act. 3. 6. Silver and gold I have none, but such as I have I give.* Ile pray, Ile worke, Ile advise, Ile plant, sow, doe something that shall doe good hereafter : there is not the least toe but it hath its use and excellency in the body. Art thou learned : doe good that way, as Hezekiah did. Some conceive him well seene in the Mathematicks (belike because of his buildings, water-courses, and the signe given him by God) : howsoever, wee have his Epistle and Poeme extant, and they hold out instruction to the worlds end. If God hath given thee sufficiency in this kinde, thou mayest speake thy minde to men yet unborne, and convey to them that light which God hath reached to thee. Bee not too curious this way; thou feest that some in this

V. Tornel.

Scrib.

scribling age set forth their owne wits, some their owne folly : doe thou set forth Gods praise, and syme at mans good ; write something (as thy gift is) that may doe posteritie good. We are infinitely bound to God for the blessing of Printing, and to our fathers for their labburs : and wee of England are much to blame, if we leave not Arts and Tongues more refined and perfected than we found them, and the Scriptures more fully opened ; no people living better furnished with meanes, no writings extant better accepted abroad, or to better purpose at home. O that in stead of triflers, Scholars would make themselves publique, and not bury their treasure with them like misers, or leave their workes like fatherlesse children to the mercy of strange mid-wives, when themselves are gone.

*V. Fox, Mart. in
R. 6.*

Art thou rich : let King *Hezekiah* be thy patterne : he was a good Common-wealths-man, he built much, he conveyed water to the Citie, hee fortified the land, and did good in warre and peace : 2. He was a good Church-man, he countenanced the Ministerie, he restored their meanes and livings, hee repaired Gods house, advanced Gods worship, defaced the contrary. Thy place (haply) will not suffer thee to hold pace with him in all, yet follow him as thou maist : 1. as a citizen and member of the State, cast the publique good ; see what good may be done in thy Ierusalem, the towne of thine aboad ; see what houses neede thy helpe, what grounds, what neighbours : here's a man over-rented, try whether thou canst not ease him ;

*Read his life
in Kings and
Chron.*

him; there's a man wants corne for his land, stock for his stuffe, helpe him; there's a third that hath will and skill to trade, but he wants credite: there's a fourth that could live with a little helpe, else he and his estate sinke, O come quickly before the man bee drowned with all his family: a fift there is that's able to breed some but not all his children: hence hee is disheartned, take away one Lamb and put it to another Ewe.

2 When thou hast done so, cast thine eyes over *Judah* with him; looke abroad, and see how present wants threaten posterity with miserie, and as thou canst prevent it: 1. see how many grown ones there be that play, or steale, or beg for want of imployment, and set thy wits on work to finde out some trade, some husbandry, some businesse that may give some imploiment, 2. see how manie little ones there be that might bee usefull if they had breeding, but alas their parents (if living) have neyther meanes to breed them Scholars, nor money to binde them apprentices: call upon thy selfe and others, saying, There's a witty childe, lets breed him a Scholar, there's a strong boilde, lets traine him up for a Souldiery, make him an apprentice, &c. who knowes what service hee may do the Church or Countrey, one day? O what good might rich men doe this way if they had hearts! If they feare to erect publike standing Schooles or Colledges, or to give some Fellowships for perpetuity, let them (if they minde the common good) take some particular children that are most hopefull, and breed them,

1. in the Countrey, 2. in the Univerſitie till they be fit for publique ſervice. Here's no danger, unleſſe they will ſay, theſe may prove ill ; which is with the ſluggard, (*Pro. 26. 13.*) to lye ſtill leſt a Lyon ſhould be in the ſtreete : doe thou goe on till thou ſeeſt thy ſeed loſt, and then ſtop there, and try another ground.

2. Bee, with *Hezekiah* a good Churchman ; 1. repaire Gods houſe, & let it never be ſaid, that our Churches lye like Barnes, and that *Our Father* lets downe what *Pater noſter* ſet up. 2. Promote Gods worſhip, and allow ſome oyle to his Lamps : doe not *Pharaoh*-like call for Bricke without materials, What ? expect Sermons, many Sermons ; learning, much learning (ſo that our Preacher muſt be able to anſwer any queſtion) and yet deny him meanes ! Meanes ? by all meanes we would have him have a competencie. A competencie ! how much is that ? who ſhall judge of that ? Now the good Lord keepe his Clergie from the vulgars competencie. I ſpeake what I know, and I ſpeake it with a wet face and a bleeding heart, I know Preachers of excellent parts, that ſpend their ſtrength in the Pulpit, who cannot lay our fiftie ſhillings in five yeares upon books, but they muſt fetch it either off the backs, or out of the bellies of their poore children. Call you this a competencie ? Well, if wee deſerve no kindneſſe, yet doe us juſtice ; lets have what your fathers gave us. *Hezekiah* found things alienated and turned out of courſe ; no doubt wits were working then : Take heed (Sir) of Innovations, of
E making

making your Clergie too rich; the State hath thought fit to lessen their meanes: men can now prescribe against them, we can shew a composition, and prove our custome, &c. But what answers this good King? Custome mee no custome, wee must not make a custome of robbing God. Were these things once Gods? eyther shew mee Gods release, or else restore them home. Now would I could say of him as a Father said of *Ahab*, *Hezekiah* ever lives, never dies: and the Lord put it into the heart of our noble *Hezekiah* to advise also about this point.

*Amb. de Nab.
quotidie nascitur Ahab, &c.*

In redeeming
Church-
li-
vings.

Gen. 20.

In the meane, let my speech to rich subjects proceed: Would you leave some proofe of your thankfulness behind you? follow those Worthies who of late have gone before you in this kinde, hire men to be honest in restoring to God his due: and if you have ought in your owne hands that of right belongs to the soanes of the Prophets, heare God speaking to you in King *Abimelech*, Restore to the Prophet his owne, and he shall pray for you: if you doe not, his bloud in his children, the flesh upon his body, the anguish upon his spirit, the soules that depend upon him for food, will cry against you, and will lay your houses levell with the ground. Do not turne off all with a Tush; Tythes were Leviticall, the Gospel speaks nothing of a Tenth, &c. 1. answer what's written; 2. shew us where the old appor- tion is reversed, and which is that *quota pars* now that conscience must rest in, and when thats done, then give us a just Commentary upon that *Prov.*

2. Cor. 12. in Pro.

20. 25. and tell us who hath authority to take that (from a Church shall I say : nay) from God, that hath beene once given him : And when you have reduced and resolved all into a competency, yet let it be S. Pauls competency, *Let him that preacheth the Gospell live upon the Gospall*, as hee that maketh shooes, or heeles hose, lives upon his labour. I speake no more than what every Scholar, who is acquainted with a course of study and reading, knowes to be true : all that meanes which usually is thought sufficient to defray all charges, to satisfie all payments, to answer all expectations of wife and children for portions, of strangers for hospitality, is little enough to buy a constant Preacher bookes, and physicke. Now then, if you will be competent arbitrators, allow him something more, some bread, some clothes, something to keepe his wife and children from begging or starving.

You are wearie (I dare say) of this discourse, I have now done, I have discharged my conscience in delivering my errand, & have shewed you how you may witnes your thankfulness to succeeding times, if you please. There's first, your owne family and posterity to bee moulded ; secondly, there be poore Orphans and children to be bred, Schooles to be erected, poore Students in the University to be maintained, poor Preachers to be encouraged, Church livings to be redeemed and augmented : and if this be not sufficient, there be poore Labourers to be employed, poore debtors to be relieved, yongue Tradesmen to be credited,

and if this doe not like you, there be in the countrey, fields to bee trenched, woods to be planted, high wayes to be amended, correction-houses to be builded, publique store-houses, and Granaries to be appointed, yourhs and souldiers to be trayned; and in the Cities, waters to bee conveyed, fire-engins to bee invented, &c. And in both, Churches to be repaired, prisons to be furnished with some Teachers, and other imployments more than a few: stand not idle now all the day long, because none sets you on worke; House, Towne, Field, Countrey, Citie, Church, Common-weale, Men, Women, Children, Tradesmen, Church-men, blinde, lame, poore, all call upon you to worke: nay, Christ saith, *whilest its day worke*; the Spirit saith, *whilest you have time, doe good*; your Father saith, *Give to seven and eight, be not weary in well-doing*; your labour is not lost, your cost is not lost, God will pay you all againe, honour him he will honour you; blesse him hee will blesse you, give him immortall praise, and you shall receiue an immortall Crowne.

We have heard, first, that King *Hezekiah* was thankfull, secondly, that hee was thankfull to purpose: Now lets see for what hee is so thankfull; 1. that his sicknesse was removed; 2. that his health was restored. Wee will shut up both in one.

Dis.

Freedome from sicknesse, enjoyment of health, are two mercies which call for many thanks: Need we prove this? First for sicknesse, we have the voyce of God and man, that it is a mercie to escape

escape it; 1. God promises freedome from it, as a blessing upon the obedient; 2. Hee threatens the inflicting of it as a judgement upon the rebellious, and accordingly proceeds.

*Exod. 15. 26.
Lev. 26. 16.
Deut. 28. 23.*

Secondly, all men be of the same minde; first, good men will bless God for an Eagle-like-body, a body full of strength and life, & of action and motion like the Eagles, which is most lasting, Ps. 103. Secondly, naturall men ranke this in the forefront of mercies, yea reckon of health as an abridgement of all blessings, and of sicknesse as the summe of all outward miseries. And that not altogether without reason.

*Thence called
Lyr. 9. 5. Epi-
phan.*

For first, sicknesse must be numbred amidst naturall evils: howsoever it will stand with universall nature, and the all wise God can improve it to singular use, yet in it selfe it must bee deemed evill in its nature, being against the private welfare of the patient; evill in its cause, mans sinne; evill in its terme and issue, it tends to death; evill in its effects, it adds to our misery: whereas some evils wound with sorrow, some threaten us with destruction, this doth both.

Secondly it maimes nature, and hinders goodnesse; the body is deprived of cheerefulness and activitie, the soule disappointed, like the Traveler that rides a tyred horse, it can neither receive that good, nor doe that good that otherwise it could. There's no man knowes, but he that knowes sicknesse, what a disadvantage tis to the soule to bee ill lodged in a ruinous bodie: It even stiles within it selfe for want of motion, and move it

Malum contrivum quod voluntati, corruptionum quod naturae, contrarium: est affectus vitiosus a thom. Galen.

cannot for want of organs, but very lamely: The understanding is clouded, memory weakened, judgement dazled, phantasie disturbed, affections distempered; in short, the whole frame of Nature so dis-jointed, that like broken bodies it can neither rest nor move. Nor is the stroke only upon naturall actions, but upon morall also; the soule in diseases chronicall becomes so lazie, littlelesse, neutrall, that it hath no mind to pray, no stomach to food, no heart to doe any thing for it selfe; and in diseases more acute is so taken up and transported with paine & anguish, that it mindes nothing but what cannot be had, sleep and ease, &c. Hence we may put that difference betweene sicke and sound, that the Heathen put betweene poore and rich; the healthfull man may study when hee will, walke when he will, eate when he will, sleepe when he will, worke, play, fast, feast, ride, runne when hee will; but the sickely man must study, preach, travell, eate, sleepe when he can; he is not his owne to command; hee hath not himselfe, much lesse other comforts. No marvell if sickness at one blow deprive us of the comfort of our meates, beds, houses, grounds, friends, wife, children, &c. it deprives a man of himselfe: hee hath wit, but not the use of it; memorie, but not the benefite of it; yea it turnes him well most into an Image; he hath eyes, and scarcely sees; eares, and heares not; mouth, and speakes not; feet, but walkes not; nay yet further, those senses & parts which let in comfort to the sound, occasion the sick mans trouble, the sight of his cupps, glasses, boxes

bores makes him sicke, the smell of his meates sicke, the taste of his drinke sicke, the least noyse offends him, the least ayre pierces him; in a word, this turnes his comforts into crosses; his bed tryes him; his chaire troubles him; his friends disquiet him; their absence offends him; and so doth their presence; their silence offends; and so doth their talke; their mirth doth; and so doth their sadnesse: poore man; somewhat he would have; but he cannot tell what; hee is not well; and therefore nothing is well about him; he is sicke; and so all the world is made of sicknesse to him; as to the giddy all things run round.

Now, as sicknesse is a great affliction; so health as great a mercie: it comes from mercy; and presupposes many blessings; good temper; good ayre; (at least for us) good food; at least a wonderful blessing upon poore meates. 1. It tends to mercie; health tends to life; the greatest blessing to a long life; yea immortality; so farre as that goes. 3. It carries with it a troupe of mercies; it sweetens all other crosses and wailes; health maketh thin coats warme; hard face sweete; a home lodging good; tis the poore man's sawcer's table; his cloke in his journey; his warming pan in his bedde; his boots in the myle; and when he is at worke he can leape and say; as the country phrase is, Health is worth all. 2. It puts him into possession of all other blessings. 1. Hee enjoyes himselfe; his wits, senses, limbs be his owne; hee hath their use and service. 2. With himselfe he enjoyes all things about him; the light is pleasant; the ayre

Hezekiah's
Recovery
Hezekiah's

Hence called in
Hebr. length
וַיִּחְיֶה

1. 1. 1.

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1. 1. 1.

ayre sweete, his meate good, drinke good, bedde good, now all that was naught before becomes good. Againe, he relishes all, hee findes contentment in all: now he sees a wife to be a wife, children to be children, friends to be friends, whereas before all the world was made of his humour, whether bitter or sowre. Not to be long, health is the iust temper of nature, there all is quiet, cheerefull, fit for action: a good body helps the estate, the family, the soule; all within him, all upon him, all about him smile and prosper in time of health: and therefore this motion from sicknesse to health. i. from sadnesse to mirth, from paine to ease, from prison to libertie, from death to life, must needs be a happy motion, worthy thanks.

*Ationes consue-
vat & inueniunt.
Fuchs. sup.*

Vg 1.

If sicknes needs many prayers, & health deserves many thanks; lets so bestow our selves, that if it be possible, wee may prevent the one, and enjoy the other: for the first, beware (to keepe mee to mine owne profession) of sinne, all sinne; sinne is the mother, sicknesse the daughter: man never saw the one, till he caught himself with the other. More specially foure sorts of sinnes must bee as much abhord, as sicknesse, as death.

Pro. 5.9. 11.

Sins of death: God hath adjudged whoredome, murder, &c. and such like capitall offences to sicknesse, to death.

2 Sam. 3. 29.

Sinnes of rebellion, committed against the cleere light and letter of the Word: these are threatened with all manner of diseases, *Leuit. 26. Deut. 28.*

3 Sinnes of contemptuous prophaneſſe : the Lord hath ſaid that he will be ſanctified in all that come nigh him ; And when any in their approaches were ſecurely profane , the hand of God was upon their bodies, to death, or ſickneſſe : to *Nadab, &c.* ſo *Veziah*, ſo *1. Cor. 11.*

4 Sinnes that have their roote in the body, or at leaſt worke powerfully upon the body. Of this ſort wee name onely thoſe three, which the Rabbins touch in one Proverb and three letters : The firſt is ſinnefull poverry , which at the firſt may ſeeme but little to impeach health ; but if we looke upon it in its cauſe, idleneſſe, unthriftineſſe, intemperance, or in its effects, theft, robbery, fretting ; or in its companions, ill lodging, ill fare, ill clothing, &c. this may well paſſe for one cauſe of weakenefſe. The ſecond is pride, a ſinne that ſo ſwells the ſoule, that it breaks the ſkin and caſe, the body : pride breakes the wits, witneſſe *Nebuchadnezzar* ; breakes the heart, and wounds it ſelfe, witneſſe *Saul, Achitophel*, and breakes ones ſleepe, ones peace, body, eſtate, all ; a ſick diſeaſe : a proude man is never without ſome ailment. The third is drunkenneſſe or intemperance : a man of this diſtemper, lies as open to diſeaſes as an unwall'd Towne to invaſions and aſſaults. To *Pro. 25. 27. 28.* him is woe, redneſſe of face, &c. *Pro. 23.* Brethren, if you would not bee ſicke, have nothing to doe with theſe forerunners : prevent ſickneſſe in the cauſe.

For the ſecond, Health, great *Salomon* hath written a Phyſicks for us, as well as Ethicks, in his

Proverbs : there you may reade of the Countrey mans three Doctors, Quiet, Diet, Mirth. For the first, health is nothing but Nature's rest & repose ; health gives peace, and peace yeelds health : outward peace is a great blessing, and very wholesome, but that comes from peace within, which is double, 1. peace of Iustification, 2. peace of Sanctification. So long as there's warre in the conscience, warre in the affections, one power and lust conflicting with another, alas there's no more quiet to us than was of old to *Rebecca* : but when Faith heales the conscience, and Grace hushes the affections, & composes all within, then the soule lookes out of the bodie, and sits in the face with a cheerefull countenance. If your flesh, with *David's*, shall rejoyce, labour for this peace, get faith in Christs blood, get the verue of Christs resurrection, get wisdom, i. all saving grace, and that makes for health, and is a medicine. *Prov.* 3. 8.

2 For Dyet, *Salomon* gives rules, 1. for time, *Ecc.* 10. 16. 17. 2. for qualitie, *Prov.* 23. speaking of wine-bibbers, fleshmongers, *Prov.* 20. & 3. &c. 3. for quantitie, eate not too much honey, which is true in the letter : let not out the appetite, lest it cut thy throate, *Prov.* 23. 2. but rather bee of the restraining hand, feed with fear, as *Sado* speakes, rise with an appetite, and use the Emperours Physick, cure all exceedings by abstinence.

3 For Mirth, *Salomon* is much in that argument : he 1. commends the thing, a good heart, i. a cheerefull heart is health to the bones, a very medicine : 2. he perswades the meane, Pursorrow from thy

Gen. 16.

Prov. 25. 27.

*P. M. Mason of
Fasting.*

Aureliam.

Pro. 15. 13. &
17. 22.

thy heart (saith he) *rejoyce with thy wife*, be light-
some in thy clothes, cheerefull at thy meales; &c.
diligent in thy calling, than the which nothing is
more availeable to comfort, after spirituall means
of prayer, thanksgiving, &c. And he that in Gods
meanes puts him selfe into possession of these, shall
arrive at so much health as shall be behoovefull.

Secondly, if this double blessing bee worth
double thanks, lets prize it accordingly, & praise
God for it, and remember that there is a two-
fold deliverance; one, which keeps us from sick-
nesse; another, that helps us out of sicknesse: a
double blessing, one in continuing health with-
out sicknesse; another in restoring health after
sicknesse. If we enjoy eyther, let God have the
praise, and conclude for thy body, as *Austen* for
his soule, bleste God that hee hath kept off some,
& taken off other sicknesses. For the first, there bee
some men who never knew what back-ach, tooth-
ach, head-ach meant, they scarce know what tis
to have a finger ake, at least they have enjoyed
some good measure of health which hath its la-
tinder, these men I confesse can hardly weigh
sickness, or prize health: the best course will bee
to send them to an Hospitall, or to the house of
mourning, there shall they finde silence, solitari-
nesse, sadnesse, light shut out, joye shut out, misery
shut in, children weeping, wife sighing, the hus-
band groining, O my head, O my backe, O my
stomach, sicke, sicke, sick, I cannot tell what to do,
where to rest, helpe me up, helpe me downe, O I
sinke, I cannot stand, I cannot sit, I cannot lye, I

Vs 2.

*Et qua feci ma-
la, & qua non
fecit, &c. l. med.*

*Galen de san.
titud. l. 1. c. 4. 5.*

cannot eate, I cannot sleepe, I cannot live, I cannot die, O what shall I doe?

Brethren, if you have not felt sicknesse, yet heare it, view it, see how it racks and tortures a poore man, and that done, reflect upon thy selfe and say, O Lord, how much am I bound to thee for health! I can eate, my brother cannot; I can walke, he cannot; I sleep all night, he never layes his eyes together; O Lord give mee a mercifull heart to men, a thankfull heart to thee for this blessing.

For the second sort; have wee beene sicke and now made sound? lay both estates together with *Hezekiah*, and provoke thy selfe to thankfulness. Call to mind what then thine anguish was, how sicke thy stomach was, how sad thy friends were, how tedious the night, how long the day, how terrible the thoughts of death, the apprehension of judgement: thinke now thy thoughts then, acknowledge now thy then purposes and vowes, Didst thou not then thinke, and promise, Oh if God would, reprieve mee once more, I would become a new man, more carefull of my wayes, more thankfull for health than ever I have beene: thinke now what the price of health was then, what then thou wouldst have given for one nights sleep, one hours ease, one draught of drink, one vomit, one stoole, one the least of those mercies which now thou enjoyest: thinke how little wealth, house, land, friends, all seemed to thee without health, and now thou hast all restored againe in this, lift up thine eyes and hands to hea-

ven.

ven with *Nebuchadnezzar*, and say, Sicknesse put mee out of possession of all, but with health all is come back againe; my stomach is come to mee, my sleepe, my flesh, my strength, my joy, my friends, my house, my wealth, all is returned: O what a change is here least nothing but pain, now nothing but ease; not long since stript of all, now possessed of all, as if I were another *Job*.

Thus, would wee looke eyther downeward or backward, wee should become more thankfull; but in any case take that with you which is said before of thankfulness in generall, and apply it to this particular of health. Thankfulness stands not in words and complements, if you will be truly thankfull for health, thus doe.

Come forth of affliction as *Job* did, that is, as the gold comes out of the fire, purged from your drosse: let sicknesse draine the soule as well as body, and leave your humours, your pride, selfe-love, worldlinesse, hypocrisie, &c. weaker than it found them: and now you be made whole, take your Saviours *Item*, *Sinus non more*, lest a worse thing happen to you, fall not to your olde dyet, lest you fall into your old diseases and relapse. The chiefe use of sicknesse is to be made after it: in sicknesse wee must resolve against sin, our speciall sin; but after sicknesse we must second our resolutions with performances. Now then pay thy vowes, sinne over thy sins no more; but lay downe the practise of grosse sins, the purpose of all, & shun at least the occasions of them. And then in the second place, offer to God the

bus

E 3

ran

*ut nihil prodest
verbum proferre
virtutem, factis
de fructu verbi
in sem. Expt. de
mortal.
Job. 12. 10.*

John 5. 14.

*et. m. c. x.
m. c. x. m. c.
m. c. x. m. c.
m. c. x. m. c.*

*Ps. Cie. de nat.
deor. l. 2. Tibul.
elog. l. ad fidu.
Strab. l. 8. &
Plut. de oracul.
Pyth.*

ransome of thy life; as the Lawrimmes, *Exod. 3. 15*
I mean; leave some stale & pawne of thy thank-
fulnesse to God; as *Hzeekiah* did; nay, as Heathens
dide; they after a shipwracke and danger, would
offer something; after a fit of sickness would con-
secrate something to their gods. If thou wilt
not be before hand with Philistims to offer in thy
misery, yet as least returne with the Samaritan,
being recovered, and present something; let some
Church; some Parish; some one Preacher; some
few poore men be witnesses of thy thankfulness;
and blesse God with and for thee. I shall ever sus-
pect that thanksgiving, that spends it selfe in
empty words; the man truly thankfull, will
make a shift to pay his Physician; much more to
praise his God with hand as well as tongue.
Reall thankfulness, is the best preservative of
health: let *Hzeekiah* lengthen Gods praises, and
God will lengthen his dayes, and give him such a
protection as never subject had know.
Now it is sufficient to present the Lord once;
and to confine our thankfulness to any one par-
ticular instance; we must, in the third place, con-
secrate our strengths and lives to God; and offer
up our selves as living and acceptable sacrifices to
him; that is, wee must use all our time, all our wit,
all our health; every limbe; every thing that hee
hath folded up in our health; to the setting up of
God in our hearts and lives; love him more than
ever, feare him more; trust him more; pray more;
reade more; heare more; do more worship; at least
more purely than before in our Christian calling;
and

Rom. 12.

*Opus nostrum
Psalterium no-
strum est. Aug.
in Psal. 91.*

and in our particular calling; better upright,
constant, cheerefull, fruitfull than before, more
humble, more helpfull, more mercifull, more true,
just, charitable, than before: in one, better Chri-
stians, better Churchmen, better Common-
wealths men, better husbands, better Masters, bet-
ter parents, children, servants than before. This
this is true thankfulness, when we beale in soule
and body together, when we grow in spirituall
strength as well as in bodily, when we spend all
that sufficiency upon God and the publique,
which wee have received from God; and this is
the thankfulness, which I now call you and my
selfe unto. O be thus thankfull for your private
safery, and for the publique. Our prayers for
London, &c. have engaged us unto thankfulness
for them; for if we were bound to pray for them
being visited, wee are bound to praise God for
them being delivered: and would the one might
be as solemne as the other.

*This was pre-
ached before the
publike thank-
giving.*

Now if we must be thankfull for others, must
we not for our selves? O my brethren, lets cast
an eye towards our head Citie, & see what deso-
lations are there made; goe into some places,
and there's silence: aske where dwells such a one?
and the answer will bee, hee is dead: where's his
wife? dead: where his children? dead: where
his man, his maide? dead: who is in the house?
death: and who dwells there? death: and who at
next house? death: and who next that? death,
death, pale death keepes shop; sits in the win-
dowes, scales up doores, and holds possession,

so that none dare enter. Passe from streetes into some houses, and what see you? some children, but nor father nor mother; aske, Childe where's father? gone: where's mother? gone, he knowes not whither nor how. Passe on, and see in others sad silent parents, mourning like *Rachel*, because their children are not. To make the matter short, doe but thinke what once their feares were, what now their griefes are for their friends, then sicke, now dead; and then come home and say, In this common calamitie God hides our towne, there's no crying in our streetes, no tolling of bells, no tumbling of carcases, no sealing up of doores, brethren meete together in the Church, neighbours together in the fields, parents dare keep their children by them, husbands and wives live together, we be not a terror or danger one to another, but a comfort, a safeguard: O who can bee sufficiently thankfull for these mercies? why should we whine for a few wants? we lacke money, lacke corne, &c. O thou hast thy life for a prey; thou, thy wife, thy children, thy man-servant, thy maid-servant, thy kindred, thy neighbours, thy cattle, live, and life is more than rayment, food, money, all things under Christ. blesse God for this; and say, I am poore, but yet I live; my wife is sickly, but yet shee lives; my children weak, lame, but yet they live: whilst there's life, there's mercie; where there's mercy, there should be thankfulness: the dead cannot, the living, the living, saith *H Ezekiah*, must praise God, and that whilst living, as *David* speakes, *Psal. 146. 2.*

Exod. 18. 4.
Psal. 118. 18.

P O S T S C R I P T.

ANd here London, let mee addresse one exhortation to thee: Hitherto we have stood amazed at thy misery and sudden change, sometime sorrow hath thrust out sad complaints, *How doth the Citie sit solitary that was full of people, &c. Lam. 1. 1.* sometimes silence hath swallowed up all words, and left us speechlesse, like *Iobs* friends: now me thought, we heard thy inhabitants crying, *Is it nothing, &c? Lam. 1. 12.* now again thy friends standing aloofe for feare, as once men shall for Babel, crying out, *Alas, alas that great Citie, in one houre is thy judgement come, &c. Rev. 18.* In this case thou wast not at leifure to heare, nor wee in case to speake: At such a time to tell thee of thy faults, had beene (as one who wanted no wit, spake) to upbraid thee with thy fortune, rather than to seeke thy reformation: But now the case is altered, the heavens are cleered, and thou with them. Now its time for all thy friends to call upon thee, for thee to call upon thy selfe. Wee have waited long to heare when thou wouldest say, O all ye that mourned for mee, now rejoyce with me, and repay as many thanks for me, as I have had prayers from you. Take heed, unthankfulnesse soone spends what prayers hath bin long in getting; forseir not all againe for want of thanks. Looke upon *Hezekiah*, he was sicke and prayed, hee recovered and sung. If I should say that he was sicke of your sicknesse, I should not

*Tachimus quia
tota civitas ex-
hausla. &c.
Chrys. hom. 11.
ad pop. Ant.
Sir Water Ral.*

v. Vales. for.
Philos. Abulen.
in 4. Reg. 6. 20.
 1. 3.

and v. v. v. 23
Luc. 7.
 21.
 Mic. 6. 9.

Iob. 4. 31.

say it without an Author: this I can say, his sickness was but personall; yet he is thankful; whatever his disease was, you will yeeld the Plague to be a sickness, yea custome saith, The sickness, The Plague, The visitation. This granted, there's great reason that thou shouldest be as thankfull for a thousand as hee for one; and adde deedes to words as well as he: To this purpose, runne his method;
 1. Make thy selfe sensible and mindfull of thy miserie past: sickness is a rod, as the Gospell tells us; the voyce now to the Citie is, Heare the rod & who appoints it. The rod hath a mouth, if thou hast an eare; that speakes its errand, & gives thee thy lesson. If thou wilt heare me, Ile deliver it to thee with the same affection (degrees excepted) that *Ehibu* did to *Iob*, chap. 34. 31. 32.

Surely it is meete; and it becomes thee to say, and that to God, I have borne chastisement. This the first lesson. Farre be it from thee to say in thy heart, Tis true, I have buried manie children, but what were they? of the baser & poorer sort, such, whose lives were burdensome, whose deaths are beneficiall to me: nor let it enter into thy heart to thinke, Well, I see the error; had such a place beene scoured, such traffique stayed, such meanes used, this had beene prevented, hereafter Ile bee wiser. No; it is thy wisdom to see Gods Name written upon this rod, as *Micah* speakes, and to acknowledge him: we wish thee to use all secondary meanes, but not to rest there; thy experience hath taught thee, that the plague nothing feares, either thy new fields, or fresh waters, &c. it comes of

of Gods errand, and when it comes, take knowledge of it, for it will not away without its errand. Therefore in the second place, improve the affliction, as well as feele it; proceed to the second lesson in *Iob*, and say, Ile sinne no more. First, see why the rod is sent, as well as by who. The rod buds not out of the dust, it hath a roote; and that roote is sinne, and that sinne is manifold. A King doth not use to smite downe his subjects by thousands for small offences; a father will not draw a sword upon his children for toyes and trifles: London, thou must take the height of thy sinnes by the compasse of the punishment, and judge of that by this.

What I have thought of thee, and thy government in generall, I have spoken elsewhere seasonably enough, as I think; but now I speake to thee, I earnestly entreate thee to take into thy consideration *Ezek. 22.* and therein note how the Lord charges her not onely with such crimes as were committed by her, but also in her, *In thee*, saith God, *were they, &c.*

For thine owne government & practise, I cannot tell how to hope almost that it should bee much better in so populous and various a place, nay I know not the Citie under heaven, that's better ordered and disciplined: nevertheless in such a confluence of people of nations, it cannot be avoided but such sinne will be committed in thee, if not by thee; and these sinnes, so farre as connivencie and basenesse makes thine, will endanger thee. When therefore thou hast surveyed thine

*Tuum est quod
tibi non displicet
Hic.*

owne wayes, cast into the account thine other-
mens-fannes, thine-other-land-fannes, thy Dutch
fannes, thy French fannes, thy Spanish fannes, thy
Italian fannes, thine-owne-countrey-fannes; see
whether there be not in thee those that eate up-
on the mountaines, and those that for lucre sake
both harbour and hide them. Whether in thee
there be not such as never yet saw Christs face,
or heard his voyce in the Assemblies: whether
in this wonderfull light, there be not in thee who
know not whether Christ be a man or a woman:
whether there be not in thee men, who study new
oathes and lyes, as men doe new fashions: whe-
ther in thee there be not who never see the Sab-
bath light, but lye eyther buried in bed, or drow-
ned in drinke: whether in thee children be not so
wantonly bred, that they sleight father and mo-
ther; and, to make short of a long bed-roll, whe-
ther in thee there be not wretched men that set
open their doores to all the bankrupts, unthrifts,
gamesters, robbers, cheaters, harlots that the
countrey pursues: whether in thee there be not
some that set all to sale, wife, childe, servant,
name, conscience, soule, all. And if upon seach
these or any of these shall bee found within thy
walls or reach, O glorifie God in his visitation,
and save thy selfe by disclayming these finnes.
Thine they be not, if thou where thou mayest
dost reforme them, and where thy power failes
dost bewaile them. Howbeit this is not all; as
sinne must be seene, so must it be left: and there-
fore thou must proceed, and say, Ile offend no
more:

more: as a Christian, He reforme my selfe; as a parent, my children; as a Master, my family; as a Magistrate, my charge; as a tradesman, my courses. And to the end thy reformation may be acceptable, learne two things more of *Elisha*, first, be willing to see and know thy faults; pray that God would adde to correction instruction, that he will open thine heart to heare, and some mouth to speake home to thy case, thy soule; and when light is comming, winke not with thine eyes, shut not the doore against it. Secondly, carry ever about thee this resolution, Let God teach, He learne; speake, He heare; convince me of a sinne, He leave it whatever becomes of me; be it my living, be it to me as my life, if God will say it is a sinne, He leave it in the practise, in the purpose, in the allowance of it; this murderous sinne that hath slaine my childe, my friend, so many of my neighbours, nay my Saviour, shall never have place againe in my heart or house. And this is not onely the way to thankfulnessse, but also a prooffe and peece of it: know that so many sinnes as the love of God constraines us to leave, so manie songs are presented to God; every slaine lust is a gratulatory sacrifice.

Verf. 32.

Psal. 94. 12.

Chap. de l'ordre
Dei.

Secondly, thou must proceed with *H Ezekiah*, and see from what, to what God hath brought thee: shall a Citty conceive and bring forth in a day? It hath beene so with thee. I may say of thy sorrowes, what *Iob* speakes of his comforts, they have beene swifter than a shuttle: Didst thou or any man living thinke, that within one Summer

Iob 7?

thou shouldest bury so many, and so few weekely? could it be imagined; that when thy channels were discovered in so low an ebbe, that thy banks should be so suddenly filled againe? O London, looke upon thy selfe, and wonder at thy selfe: invert now *Ieremies* lamentation, and say, How is the solitarie Cite become full! how is shee that was barren made fruitfull! Sit downe with *Hezekiah*, and consider what thy bitterness was when death walkt in the streets, raged in the chambers, when death was in the pot, in the bedde, in the dish, in the hall, in the parlour, when the bells spake nothing but death, the doores presented nothing but death, and every man thou sawest, thing thou touchedst, place thou satest in threatned thee with death: consider what thy cares, fears, griefs, thoughts were then; and now whilest thine eyes behold as it were a resurrection to life, so that now life is in the streetes, life in the house, life in the Church, trading, building, singing, &c, alive againe, blesse thy G O D that hath wrought this change, and get up with *Hezekiah* to the house of the Lord: Strange it was, that hee in so short a space should measure the whole distance betwixt death and life; yesterday dead in nature, as unlikely to live as the sunne to goe backward, and to morrow so strong that he could shew himselfe in the Lords courts: This is wonderfull, and this made him wondrous thankfull. And what (I pray) wants thy deliverance of this? how much lesse wonderfull? how fast did sickness come in, how fast did it gallop out? how fast did it rise from scores

See the Plague
at Alex. in Cyp:
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scores to thousands, how fast did it fall againe from thousands to scores: London, lay these things together, and forget not him who hath done so great things for thee.

In the third place, *Hezekiah* loves not to dispatch all at one journey: he begins his song as soone as might be, but tis not ended yet he hath left a patterne for thee to work by. Think it not sufficient to complement God with a few words, and a short song, for a long deliverance; write this mercy with a pen of Diamond, in a booke of Marble; call upon all within thee, as *David* did Psal. 103. 1. within him, to speake of this deliverance to childrens children; and doe something that may set men on singing 500 yeares hence: Thou hast sonnes of all sorts, some *Enginers*, some *Artists*, some *Poets*, some of excellent invention, some of great activity, some very daring and undertaking, some strong, some wise, some rich, of all ranks some; call upon them, some to write, some to build, some to invent, some to give, that citie, tountry, Church, State, sea and land may take occasion thence of blessing God, whilst London or England stands. Now happy *Hezekiah*, and happy sicknesse of his that ended so well: his afflictions sent him to God with prayers, his recovery with praises; nor God nor man lost by this bargain: God had more service, *Hezekiah* more experience, we gaine a good copy, and *Hezekiah* hath his lease renewed for fiftene yeares: And thus afflictions conclude, which begin with prayer and end in thankfulness. London, make thy selfe

selfe a gainer by thy losse, jdiue praises to thy former prayers, grow more wise, holy, humble, temperate, just, mercifull, fruitfull, and thou art a winner; thy gaines exceed thy losses present and for the future, thou hast opened a faire prospect to a constant peace. The best securiry from future miseries, is to profit by former: beleeve it, thou canst not take a better medicine against the Plague, than to profit by what is past. Now the Lord hath promised to teach us to profit, by *Esa*, & he performe it for his mercies sake, that so the controversie may end here, and the Lord may not bee put to saddle his pale horse of famine, which hath made parents to eat up their children once, and to wish them alive againe, that they might cate them againe. Amen.

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